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# Howard University Record

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Fortieth Anniversary Addresses

Alumni Reunion

President's Inaugural



# HOWARD UNIVERSITY RECORD

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## The Fortieth Anniversary Celebration and Installation Services

The celebration of the Fortieth Anniversary of Howard University and the formal Installation of President Thirkield is, by general consent, regarded as marking a new era in the history of the institution. The Associated Press gave full reports which were printed throughout the nation and even by some foreign journals. The occasion has also called forth a large number of favorable editorials. It is the beginning of a new day in the higher education of the Negro.

The University will later issue in full the addresses given at the Installation Services. Plans for the November number of the Record were necessarily changed at a late day. We give an account of the great Alumni Reunion, together with addresses by two representative alumni. As the edition of the installation address of the President was exhausted and the type was still standing, the same forms a part of this issue.

The report of the Anniversary proceedings sent out to a number of journals by Mr. R. W. Thompson, press correspondent, gives such a clear view of important features of the occasion, that it is herewith reproduced, in part:

### HOWARD UNIVERSITY'S NATAL DAY.

Washington, D. C., November 15.—The higher education of the American Negro has received a higher impetus by and through the inspiring exercises of to-day and yesterday, which marked the fortieth anniversary of historic Howard University and the formal installation of Rev. Wilbur Patterson Thirkield, D.D., LL.D., as president of that institution.

### ANNIVERSARY NATIONAL IN SCOPE.

"Inauguration Day" was the pivot upon which the anniversary season turned. All roads lead to Howard Hill and by 2 P. M. the main building, campus and every available inch of space were thronged with the beauty, intellect, and fashion of the nation's capital, supplemented by many distinguished visitors from abroad, including the alumni of Howard, fraternal delegates from forty sister institutions, and friends of both races interested in the educational uplift of the Negro. Long before the time announced for the beginning of the exercises, the picturesque vine-clad Andrew Rankin Memorial Chapel was crowded. A more brilliant audience never filled that beautiful edifice. A sight long to be remembered was the impressive procession of men distinguished in scholarship, science, the various professions and the affairs of the world, which marched from the president's office to the chapel. The red, green and purple hoods of the honorary college degrees flashed in the sunlight, and somber caps and gowns and churchly robes, formed a galaxy of rich color, framed in a setting

of solemnity, appropriately emphasizing the importance of the occasion. The arrival of President Roosevelt, who was expected, was the signal for tumultuous applause, in which hearty welcome Andrew Carnegie, tho wholly unexpected, shared most liberally.

The anniversary and inauguration took on a national, if not international, aspect. On the stage, in addition to the President of the United States and the beloved "Laird of Skibo Castle," were the Hon. James Bryce, the British Ambassador; Rt. Rev. Henry Yates Satterlee, Bishop of Washington; Hon. James R. Garfield, Secretary of the Interior; Dr. Elmer E. Brown, United States Commissioner of Education; Dr. William Ingraham Haven, of New York, Secretary of the American Bible Society; District Commissioner Henry B. F. McFarland; Judge Stanton J. Peelle; S. N. D. North, Director of the Census; Dr. J. W. E. Bowen, President of Gammon Theological Seminary, Atlanta, Ga.; Mr. Warren Logan, Treasurer of Tuskegee Institute; John F. Cook, Rev. F. J. Grimke, Dr. W. D. Crum, Collector of Customs, Charleston, S. C., and others of like prominence. Justice Job Barnard, President of Howard University's Board of Trustees, presided and introduced the speakers in well chosen remarks. A more notable gathering, representing so many powerful interests in the life of the Nation, has never assembled in the District of Columbia on such an occasion, and the zeal thus manifested in the education of the Negro, by their presence and unequivocal utterances, marks an epoch in the history of the race as well as a distinct triumph for Howard University.

#### PRESIDENT ROOSEVELT SPEAKS

The President preached a lay sermon, with optimism as his text. He held up the \$350,000,000 worth of taxable property acquired by the Negro in forty years of opportunity as an evidence of the rapid strides the race has taken toward good citizenship, and emphasized the ownership of 500,000 homes as a high moral influence in the uplift of the colored people, deserving of the highest praise.

#### AMBASSADOR BRYCE MARVELLED

at the wonderful progress of the Negro race, which he pronounced unparalleled in history and advised his hearers not to be misled by the pessimists who, not being fully advised of the facts, are prone to complain that ideal conditions have not yet been brought about. He was interested in Howard, not only as a friend of the progress of mankind in general, but because upon her rolls are carried fully seventy students from the British West Indies, and he appreciated the good work that the school is doing for ambitious young colored men of his own domain.

#### MR. CARNEGIE "BRINGS DOWN THE HOUSE"

The vast audience rose as one individual when Mr. Andrew Carnegie, the world-famous "Ironmaster" and giver of libraries, was introduced. He was given the Chautauqua salute, and all remembering his recent tribute to the American Negro in his great address at Edinburg, made the welkin ring in testimony of their gratitude. Mr. Carnegie, when he could make himself heard, spoke in part as follows:

"It almost seems that some higher power than myself brings me here on this occasion. It is not my doing; I was wholly unconscious of your meeting when requested to come to Washington, and it does seem to me now that I would almost be prone to say, 'Now have I seen the glory of the Lord.'"

Commissioner of Education Elmer E. Brown dwelt instructively upon the two-fold nature of a university, as an institution of learning and of professional training.

#### SECRETARY OF THE INTERIOR GARFIELD,

a young man of impressive personality, who greatly resembles his distinguished



father, the officer under whose supervision Howard University comes, gratified students and faculty by declaring that it is his desire to make closer this relation between his branch of the Federal Government and the institution of learning.

Dr. J. W. E. Bowen, a personal friend of Dr. Thirkield, having been associated for several years in the work of the M. E. Church and particularly in educational services at Gammon, was the spokesman of the professional men of the Negro race, and his voice rang clear in his eulogy of the heart-power and thought-power represented in the kind of training received at Howard University.

#### DR. THIRKIELD'S INAUGURAL

The magnificent ovation which was accorded Dr. Thirkield when he arose to deliver his inaugural address, "The Meaning and Mission of Education" left no doubt in anyone's mind as to the popularity of the new president with the people he had been called upon to serve. The demonstration was gratifying to the last degree and the prolonged applause indicated more than perfunctory approval of the cause he represented.

The musical selections by the University choir, particularly Gounod's *Sanctus* (St. Cecelia Mass)" and Rossini's "Inflamatus Est," with obligato by Miss Lulu Childers were delightfully rendered, and the University orchestra gave effective service.

#### THE ALUMNI'S PART IN THE CELEBRATION

The Alumni played a conspicuous part in the celebration of the fortieth anniversary of their Alma Mater. Fully 400 graduates from the several departments of the University were in attendance, and they displayed an enthusiasm that was sincere and spontaneous. (See special account following.)

#### IN PRAISE OF ALMA MATER

Friday evening at the First Congregational Church, in the presence of another brilliant audience, the formal celebration of the Fortieth Anniversary of Howard University took place.

Commissioner H. B. F. MacFarland congratulated the institution upon the occasion, which he thought was the most significant in its history, and told of the helpful influence Howard is exerting in the community, linking it in civil importance with the District's three other large seats of learning, the Catholic University, Georgetown University and George Washington University, adding that to no one of them did the people owe more than to Howard.

Rev. Cornelius H. Patton, of Boston, Secretary of the American Board of Foreign Missions, and son of the late President Patton, of the University, spoke on "Heroism in Education."

Mr. J. C. Napier, a prosperous attorney and banker of Nashville, Tenn., a graduate of the Law Department of '72, made an earnest and eloquent plea for the educated Negro to assist in the work of building up the race in the South, where the bulk of the Negro people must abide and work out their destiny and where intelligent helpers are most needed.

Rev. George Frazier Miller, class of '88, now rector of St. Augustine's Episcopal Church, Brooklyn, N. Y., was the last speaker.

Benediction by Rev. Roland Cotton Smith closed a season of unrivaled brilliancy for Howard University. Ten millions of colored Americans rejoice with President Thirkield and the nation that there is at Washington such a center of light and learning, radiating its helpful influences throughout the length and breadth of our own land and extending its illuminating rays unto the islands of the sea.

## The Great Alumni Reunion

The Alumni held an enthusiastic session in connection with the Fortieth Anniversary ceremonies, on Friday morning, Nov. 15, in the Andrew Rankin Memorial chapel. The attendance was the largest and most representative gathering of graduates in the history of the institution. Inspiring addresses were made by Dr. Wm. D. Crum, of Charleston, S. C., '81; Mrs. Rosa K. Jones, Richmond, Va., '80; Judge Geo. W. Atkinson, of the District Court of Claims, '91; Rev. John H. Welch, D. D., '86; and Wm. E. Benson, Kowalig, Ala., '95. The oldest living graduate was represented by Miss Ellen L. Fisher, '70; while the youngest alumni expressed their devotion to their Alma Mater through Robert H. Meriwether and E. P. Davis, both of the last graduating class. Short speeches from the floor were made by J. C. Napier, of Nashville, Tenn.; Judge Robert W. Terrell, Washington, D. C.; Dr. S. L. Elbert, of Wilmington, Del.; W. S. Hagans, Goldsboro, N. C.; and James F. Bundy, of the Law Faculty.

The session was enlivened by songs, one of which was written by President J. E. Rankin and one composed and dedicated to the occasion by Prof. Kelly Miller. On adjournment each alumnus struck hands with his neighbor and joined in singing Burns' famous "Auld Lang Syne."

A permanent organization was formed with Kelly Miller, '86, as president; J. W. Cromwell, Dr. J. W. O. Marcus, Ark., Dr. W. D. Crum, S. C., Rev. G. Frazier Miller, N. Y., Judge Atkinson, W. Va., J. C. Napier, Tenn, Wm. S. Hagans, N. C., as vice-president; E. P. Davis was made secretary and Miss Eula Ross, treasurer.

President Thirkield presented a proposition that the alumni co-operate with the trustees in raising \$100,000 for an adequate science building to meet the pressing demands of the University. The alumni enthusiastically agreed to raise \$25,000 to supplement the \$75,000 to be raised by the trustees. The selection of a committee to carry out this project was left to the president of the occasion.

After adjournment the alumni partook of a sumptuous luncheon furnished by the University, preparatory to attending the installation of President Thirkield in the afternoon. The meeting was marked by a high spirit of enthusiasm and renewed devotion to the welfare of Alma Mater.

## Address of the Hon. J. C. Napier, at the Fortieth Anniversary

The alumni of Howard University are evidences of some of the work which this institution has done. Their work shows that the purposes for which the institution was projected have not gone amiss.

While Howard University makes no distinction as to the persons who may enjoy the advantages of education which it offers, it was primarily established for the education of the Negro youth of America. Immediately upon its organization those in authority set to work to bring within its folds young people of the race from all parts of the country. Before the University was two years old the Preparatory, the College, the Theological and the Medical Departments were all fully established and in regular running order. The teachers and faculty of each one of these Departments were making earnest and strenuous efforts to bring in such persons as were fitted to pursue the course in their respective departments. Their efforts were soon crowned with success, for, before they had been engaged in this work very long there were gathered within the walls of Howard University some of the brightest minds among the youth of the race at that time. They were eager to take advantage of the opportunities here presented, to prepare themselves for all the walks of life

and to meet all the demands which their new relations to the Government and which their newly acquired citizenship made necessary. Without cessation or intermission each department of this school, since shortly after its organization, has graduated and sent out young men and women to help in the uplift of their race. Those from the Literary Department have not failed to make their mark and take high standing among the teachers and the thinkers of their day. Those from the Theological Department have done their share in advancing the cause of the Master and the building of his kingdom on earth. Those from the Law Department have from time to time reached distinction and showed themselves of great benefit to their race in the protection of life, liberty and property, as well as in the halls of legislation both State and National. The Medical Department has been such a signal success from the very outset that its alumni have long since been distinguished for the success with which they have met in the world of medicine and surgery. Their usefulness in the preservation of the health of the race has asserted itself in almost every state in the Union. Wherever they have gone, from the Atlantic to the Pacific, from the Lakes to the Gulf, they have done honor to the name of Howard University. They have done

#### THEIR WORK IN SAVING LIFE, PRESERVING HEALTH,

relieving suffering and elevating the tone and standing of the race in such manner as to bring credit to themselves and honor to their Alma Mater.

It cannot be construed into a reflection upon any other university or institution of learning of its kind to say that Howard University was the first of all to raise the standard of higher education for the colored youth of America. And since its foundation, its foremost aim has ever been to raise that standard higher. It is to be hoped that this purpose may never be changed until its curricula shall embrace every branch of learning, every profession, every science, every subject and industry that is known or taught in any other institution on the face of the Globe which has for its end the elevation, betterment and happiness of mankind.

Perhaps before higher education had been seriously thought of elsewhere Howard University had a well equipped College Department, a thoroughly organized Law Department, a complete Theological Department and a Medical Department complete in all its appointments. All these were not only well organized and presided over by competent teachers and professors as early as the latter part of the sixties, but, they were also supplied with libraries and the necessary and most modern appliances and assistants in the prosecution of their work.

Every inducement in the shape of work, from the

#### CARRYING OF A HOD OR DIGGING OF A DITCH

to a clerkship was held out to those who wished to come and earn their support while engaged in the effort to obtain an education. Having an advantageous location, being in easy touch with all parts of the country, with superior advantages for obtaining remunerative employment for indigent students, it could not but be expected that Howard University should lead in fitting her graduates for the higher walks of life and placing them first in all fields of literary, professional and useful labor.

The world has a standard of measure for the work of every man. It is no less fixed and certain than the standards of measure in the channels of trade and commerce and of values in the world of finance. The light pound, the short bushel, the spurious coin, the counterfeit bill will not be long in exposing the dishonesty of those who undertake to put them on an unsuspecting public. When the light is turned on these false weights and measures and characters fall to the ground and shatter like brittle china on a solid surface. They are made only to deceive and to serve the sel-

fish ends of those who hope to obtain something from their fellow man without a sufficient and valuable return. The false may for a time supplant the true, the counterfeit may float for a while instead of the genuine, but the day of reckoning will come. All must be tried by fire, as it were. They must be placed in the balances where their true worth and character will be revealed.

#### IF FOUND WANTING THEY MUST BE CAST OUT

with other "rubbish and ever prove an eyesore and disturber of the consciences of those persons or institutions responsible for their being or existence.

Howard University is, in a sense, responsible for the work of every alumnus it has sent from its doors. Let us hope that the honor of this institution has never been sullied by an act or deed of any of its alumni and that wherever they have been placed in the balances they have not been found wanting.

So far as our knowledge goes, they have acted well their part. The work of the graduates of Howard University, as well as those of other like institutions, ought for years to come to be largely confined to the southern portion of our country. The so-called Negro problem is there to be wrought out and *rightly* settled. The Negro himself must have a voice in its settlement; and who can do more to aid in the accomplishment of this end than the cool-headed, well-balanced, educated Negro? The millions there are constantly crying out for you to come and help in the upward struggle. Will you not hear and answer the cry? Will you not come over into Macedonia and help us? It may require some sacrifice, but before the end comes the reward will doubtless be a rich one.

#### WE LOVE THE SOUTHLAND.

We are as indigeous there as the cotton plant and the sugar cane. The effort to drive out or to coax or persuade out the black man would prove about as successful as the effort to drive out these industries. The hand of God has placed us here and by His grace we intend to remain until our mission is accomplished and our destiny is fully wrought out. It may not be to-day, it may not be to-morrow, but right there we shall build a citizenship which shall be second to none and of which both North and South shall be proud. Neither the fear of prejudice in the South nor the escape from it in the North will change our purpose. We shall never flee from the one nor be lured away by the other. We are as determined to build there a God-fearing, a law-abiding, a self-respecting, a self-sustaining and independent people as Israel was to build up itself in the Land of Promise. Our brawn has already made this land to blossom, to bring forth fruit, to yield up its products and its resources as that of no other people has done or could do; it has built houses and made cities and towns to grow; it has wrought mines and constructed railroads; for all this we have furnished the brawn and some body *else* the brain. When we can furnish the brain as well as the brawn the race will be in position to reap the benefits that now accrue to others.

It was for the purpose of furnishing this brain that Howard University opened the doors of its different departments to the colored youth of the country in 1867. It was then thought and hoped that the young people availing themselves of its advantages would take up their

#### WORK AMONG THEIR OWN PEOPLE OF THE SOUTH.

*There* was to be found the greatest field for the exercise of their faculties, the place where their usefulness could be displayed on every hand, a field where their laudable ambitions could be satisfied. To a considerable extent this course was pursued for many years after the establishment of this school by its graduates, as well as by those of some other schools.

It is to be regretted that it has not been universally done. When the black cloud of prejudice began to arise in the South the colored minister of the Gospel, the



colored doctor, the colored lawyer, the colored politician, followed by others in large numbers, left the black man of the South to his fate. They went to different parts of the North, with the result that they are now in a condition in these communities close akin to that from which they fled. We shall never accomplish what we should towards the building up of the race by fleeing from the responsibilities that rest upon us to help them out of the difficulties and troubles that beset them. There is more need for educated, courageous and level headed colored men in the South to-day than there ever was. The people there need your counsel, they need your influence, they need your advice, and they need your presence. You can render them more valuable service by being among them in one year than you could in ten years of theorizing from a point one hundred or one thousand miles away.

Your courage, your influence, your education, your manly bearing wisely exerted *in loco quo*, would do more to restore the ballot, kill prejudice, drive out the eternal humiliation of Jim Crowism, than a life time of fault finding and cannonading from a distance too great to be effectual.

Therefore, bidding Howard University a hearty God-speed in the work of preparing young men and women for the work of life, I extend to each one so-prepared a hearty invitation to

#### COME INTO THE SOUTH AND HELP

to raise the people to the highest point of Christian civilization and to the top-most round in the ladder of American citizenship.

But to return to our subject: In the Ministry, in the Medicine, in the Law, as well as in many of the Arts and Sciences, the graduates from these departments in Howard University have been enabled to hold their own whenever and wherever the test came between them and men from other and the best schools in the land. They have been useful in that they have made their education and professions serve for the uplifting and upbuilding of the race. Almost every community to which a graduate of any professional department of Howard University has gone has been greatly benefited by his presence. A visit to almost any of these will show these men well equipped for their work. If a minister of the Gospel, you will find a library suited to the character of his work. His surroundings will all indicate the sacredness of his calling. If a doctor, you will find him in possession of the latest literature appertaining to his profession, and in his outfit all the most approved surgical instruments and other paraphernalia necessary to the successful prosecution of the work of his calling. If a lawyer, you will find him in possession of works of the best writers on all legal topics, encyclopedia, United States and State Reports showing all the latest and most important decisions of the highest Courts of the land. Aside from the actual work of the different callings of these men, their manly bearing, their example, their home-life, do a great deal toward the uplift of all the people in the localities in which they live. It is not making too great a claim to say that by far the larger proportion of their good work proceeds from the training which these persons have gotten in the professional departments of Howard University.

It is from such men that I bring on this auspicious occasion, greetings and congratulations to Howard University and to all interested in its welfare. I feel commissioned here to say that the men who have gone out from these walls imbued with the Spirit of a Howard, of a Langston, of a Patton, of a Miller, of a Reyburn, of a Clark, of a Fairfield, and of many others who might be here named, send back their blessings and their prayers for Howard University with the hope that her star may continue to shine as long as there is a land on which its rays may be shed. May her sons ever be distinguished among the greatest benefactors of the human race, and be found in the foremost ranks in all things that tend to make a people

strong and a nation great. It is the ambition of this alumni to live to see or to have their children or their children's children live to see the roster of her distinguished sons as long and written as high in the annals and history of their country as those of any other school in the land.

May a kind Providence ever bless, guide and direct him who stands at the helm today. In the great work which he has assumed, we pledge our support, our influence, and our most earnest efforts. And thus led and thus supported, President Thirkield, may success crown your every effort to establish the Kingdom of the Master on earth, to uplift the downtrodden and to bring unity, equality of citizenship, good feeling and harmony among all the people of our common country.

## Kowaliga Institute and the Dixie Industrial Company—The Work of a College Graduate, Mr. E. T. Benson.

At the Alumni Reunion the address of Mr. Benson was received with much enthusiasm. He said in part:

I am here to talk to you concerning a very perplexing problem. I am fresh from the practical order of things comprised more largely of men and mules and cotton and trees and lumber and turpentine and rosin than of books and theories. The problem of elevating six million Negroes of the South is a problem of community building. The higher educational institutions like Howard, Fisk, Atlanta, and similar schools have for years been sending out professional teachers while Hampton and Tuskegee and similar schools of that character have been sending out industrial leaders to teach and lead others. But these institutions can only reach ten out of every hundred while ninety out of the hundred still remain unttaught. These can only be reached through the local schools founded for the purpose of giving a practical training to the people of its immediate community and fit them for a more intellectual and industrious community life.

It has been twelve years since I graduated from this institution and returned to my home among the hills of eastern Alabama, sixteen miles from any railroad. I missed the pleasant associations of school life and was at first a little discontented; but I had fully made up my mind to live here, and the only thing left for me was to do what I could toward building up the community, elevating the people to a higher plane of intelligence, comfort, social and moral living, thereby surrounding myself with such conditions as I craved.

The first thing which seemed to me necessary in this new effort of reconstruction was a good school. I brought to my aid a former classmate who was put in charge of the three months school. We called the people together in the cabin school house where I had studied as a boy, and drew on the blackboard the rough outlines of a two story school building, which we told them we wanted to erect. We told them that we knew that they had no money but they did have plenty of labor and time to give, and if each one would do his share the new school would be erected. After harvest time was over some went into the woods and cut the trees, others hauled the logs to my father's sawmill, others made the shingles for the covering, while others burned a kiln of brick for foundation and chimneys. Thus, through the gift of \$1,000 in labor and material from the Negroes themselves and ten acres of land from my father, the first building was started, which with the generous aid from friends in the North was completed two years later. The new building contained a large chapel and eighteen dormitory and recitation rooms and was called Patrons Hall. This was the beginning of the Kowaliga School—comprising today five substantial buildings, a barn, a small farm and live-stock, representing a property value of \$15,000. The school is duly incorporated and employs eleven competent teachers, giving instruction in manual and domestic training along with the regular grammar course, to nearly three hundred boys and girls. The cost of operation is

now about \$6,000 annually.

The distinctive feature of the Kowaliga School is that it adjusts itself to meet the educational needs of the local community. Principally, its aim is not to train highly educated leaders or skilled workmen, but to fit the great majority of its students for the life which they are to lead in the home community, at the same time assisting those who show greater promise to go to other schools better equipped to give higher training, either academic or industrial. Aside from sending a dozen or more of our highest students to Tuskegee, Hampton, Talladega College and denominational institutions, our school has influenced the lives of 1,000 or more ex-students who could never go away from home to get an education and it has helped them to lead more useful careers. As the school struggled along and others like it multiplied and their agents filled the North asking for support, I began to fear that the system would ultimately break down and that the great Negro problem of the South would not be solved, through the school alone, by making ever increasing demands upon the charity and patriotism of the rest of the country. I felt that the Negro communities should be put on their feet and helped to self-support and prosperity, so that they could contribute more toward the maintenance of their own schools. I also thought that it was not enough to train our boys and girls in school and then send them out into the uncertainties of life without opening for them some opportunity to put their training to practical use. I therefore planned an industrial enterprise which would go a step further than the school, develop the natural resources of the community, build sawmills, etc., to utilize our valuable pine forest which was being destroyed, and open up opportunities for lucrative development for our people. Such an enterprise would not only furnish a continuity of industrial pursuits for the rural population the year round but enable them to save the wasted half of their time not now required in the farm work, thereby converting enforced idleness into comforts and moral resourcefulness.

The Dixie Industrial Company was incorporated under the laws of Alabama in 1900, with a capital of \$10,000, and secured its first tract of 5,000 acres of land with a few dilapidated cabins. The company now has a paid up capital of \$53,000, owns 9,000 acres of splendid farm and timber land, operates a sawmill, shingle mill, turpentine still and a plantation store. It has built eighteen cottages and leases forty farms, furnishing employment to nearly three hundred Negroes. The company has cleared over 20 per cent on the entire capital invested, having accumulated a surplus of more than \$12,000 up to date. At the last meeting of its directors an annual dividend of 4 percent was declared and an additional capital stock issue of \$47,000 was voted, placing the total capitalization at \$100,000.

Aside from the common laborers the company also engages a dozen or more trained Negro bookkeepers, clerks, and superintendents, who are directing their less fortunate fellows in sound business principles and intelligent industry. The employees are given a chance to invest in the company's stock, so that aside from their wages they can share somewhat in the distributions of profits accumulated as a result of their productive power. There has been established everywhere in and around Kowaliga the principle of self-reliance and a complete demonstration of what an intelligent and industrial Negro community ought to be.

The distinctive feature of the industrial settlement idea is that it engages every individual in the community from the children in the school to their parents in the farm and industries. It practically saves a generation in the process of racial development because it begins with the grown up people and puts them on their feet, whereas the school alone begins with the children, and, so to speak, abandons the present generation to its fate, hoping that the children by the time they have families may show the advantage of their training. Could similar enterprises, properly supported by conservative capital, be established through the Southern communities and operated under a general board of directors, comprising the experienced business men of the North and South, instead of becoming more and more expensive as they were increased, they would become more and more profitable as they were made prosperous. I believe in this way we would strike at the root of a perplexing problem and do more toward raising the horizontal level of the masses and lessening the demand for pure charity than anything I know of.



# The Meaning and Mission of Education

## Address of President Thirkield

This occasion, the Fortieth Anniversary of an institution with the location, history, relations and ideals of Howard University, suggests the theme, the Meaning and Mission of Education. It is fitting that we consider, (1) the aims and ideals in modern education, and (2) the place and mission of Howard University in the higher life of a race.

And how better may we express the spirit and mission of this institution than in the noble word carved over the gateway of Cornell University: "So enter that daily thou mayst become more thoughtful and learned; so depart that daily thou mayst become more useful to thy country and mankind."

Education is as broad and real as life itself. It has to do with making the whole life of man in his physical, intellectual and moral relations. It is the training of the human spirit that informs and directs the life of man.

Its aim is to bring man into the larger relations of life; into the spiritual inheritance of the race; into that appreciation of real values in life and to that strength of character and breadth of training that will enable him to find and efficiently fill his place in our modern complex civilization. That is, education is not for the sake alone of culture or of power, but for the sake of social efficiency and unselfish service.

It was Herbert Spencer who, about the time of the founding of this University startled the educational world with the question: "What knowledge is of *most worth?*" The answer, involving what Bacon called "the relative value of knowledges" has

### CHANGED THE FACE OF MODERN EDUCATION.

It has given true place to the modern sciences, history, economics, sociology, philosophy, literature, and physical training, along side of Latin, Greek and Mathematics, which once held exclusive sway. It has broken the tradition that education is for an aristocracy; has made education free and democratic; has made education not for luxury, but for life; not the badge of class distinction, but equipment for service. Education, then, makes its appeal not to the intellect alone, but to the entire man. A rounded personality, with foresight, insight, widesight, is the supreme outcome.

What knowledge, then, is of most worth? We answer, the knowledge that can be wrought most effectively into the fabric of life; that will ennoble and strengthen character; that will develop personality; that will equip man for his place and part in the real work of the world. We plead, then, for

### AN EDUCATION THAT CAN BE TRANSLATED INTO ACTION;

that, through cultured powers, makes for higher living and larger efficiency; an education that will make better citizens; give better homes and children; an education that will improve physical and moral well being; that will arm against intellectual crazes, political frauds and social follies; that will give sanity, breadth, vision, progress, power.

In short, the aim in higher education is to develop men:—wise, sane, conscientious, fearless; of clean character and lofty ideals; men of keen perception, large outlook and broad sympathies; independent, yet considerate; aggressive, yet tolerant; courageous, yet gentle;—men with a passion for righteousness, standard bearers of truth, consecrated to service.

This education for life shall be religious in the sense that

ALL LIFE AT ITS BEST IS RELIGIOUS.



Sabatier says, man is incurably religious. Kidd has shown that religion is the most persistent factor in social evolution and progress. You cannot have education without morals and moral life is grounded in religion. True education must be permeated with religion, catholic, tolerant real; on the basis suggested by George MacDonald, "Life and religion are one, or neither is anything. Religion is no way of life, no show of life, no observance of any sort; it is life essential."

This education shall be profoundly ethical, because we train members of the state and the civil order, and man's social and industrial life is grounded deep in morality. We are bound up together in the human institutions of a democracy and these relations involve moral issues and principles that are far reaching and tremendous. All genuine education shall therefore be ethical.

Let us now

#### APPLY THESE PRINCIPLES AND IDEALS TO THE EDUCATION OF A RACE.

The needs and claims of the Negro for such an education as will draw forth the entire man to his best, is grounded in his humanity. The demands of modern sociology are for "a social consciousness that shall be characterized by a three-fold conviction of the essential likeness of men, of the mutual influence of men and of the value and sacredness of the person." This means that all men should be sons of God and brothers of their fellow-men; that no race is left without witness of the divine in mental and moral capacity; that men are so bound up together that education must be for all; and that the personality of every man is sacred.

This is the teaching of the Son of Man. Every man has in him values above all market-price. This is

#### THE DEMOCRATIC IDEAL.

Democracy bears living witness to the capacity of the downmost man. There are in American History numberless examples of the fact that the common man has stored up in him uncommon powers for highest life and service of man. Lincoln, Grant, Douglass, are only conspicuous examples.

This is the meaning of equality:—not that every man in capacity is the equal of every other man; or that there is any such thing as equality of gifts, and powers; for it is a truism that "Liberty leads to inequality based on natural differences of capacity and application among men." It is rather that, in a democracy,

#### EVERY MAN HAS RIGHT TO EQUALITY OF OPPORTUNITY;

may claim equal right with every other man to a free unfoldment of all the powers and possibilities that are stored up in him; that there are diversities of gifts, out one spirit of freedom; that no artificial barrier shall be placed in the way of any man; that in civil life there shall be not a spirit of repression, but of broad and generous recognition.

Howard University stands for just this. It simply opens to any man of any race the chance to unfold the best and divinest that is in him, so far as broad educational opportunity is a help to this end.

While we make strong plea for the higher education, we believe with President King, in his great inaugural, that "nothing justifies the extraordinary emphasis on the intellectual as the one aim of education." The end in education is not simply smartness, but character, moral virility, goodness, usefulness. Let there be scholarship, high and unfettered. Let the doors of widest knowledge be thrown open to every man; but the aim shall be scholarship not for its own sake, or for the sake of mere personal gain, but scholarship held in trust for the sake of the human race and for the quickening and uplifting of national life. Manhood, along with scholarship;

### CHARACTER, THROUGH CULTURE, IS THE GOAL.

With search for truth shall be joined reverence for duty; with knowledge of rights, the spirit of consecration to duty and to manly, unselfish service in the rough, hard work of life.

A liberal education is thus far more than a training in mental strength and acuteness. It is the broadening of the whole man, so that he takes in, appropriates and finds power to use the best that has been thought and done,—all knowledge for his own good and that of others. Such an education makes for breadth of view, sanity, the scientific spirit, power of initiative, and civil, moral and economic efficiency. It makes for moral character, endurance, and the

### ADAPTATION OF EVERY CAPACITY AND ATTAINMENT TO THE SERVICE OF MAN.

Any other sort of education is rotten at the core.

There is also a narrower practical phase of education that we may not ignore. Mr. Froude, as quoted by President Nicholas Murray Butler, has pointed out that "a life of speculation to the multitude would be a life of idleness and uselessness. \* \* \* They have to maintain industrial independence in a world in which there are but three possible modes of existence—begging, stealing and working. Education means also the equipping of a man with means to earn his own living."

Any broad educational program will find place for practical scientific and industrial training; will recognize, with President Eliot, the mental and moral as well as the practical value of training in handicraft; will teach men not to get out of work, but to get more *out of* their work; that is, equip them for power and progress in labor. Besides its direct contribution to the comfort and uplift of the home and to efficiency in farm and shop, industrial training teaches accuracy, patience, forethought, skill. And this is education.

We are in a world where work is the law of life; where world forces must be mastered; and the word of President Hadley of Yale is significant, that while in the eighteenth century the thinking was dominated by its theologians, its jurists and its physicians, the men who did more than anything else to make the nineteenth century different from the other centuries that went before it, were its engineers. Technical training has therefore become a part of the progressive system of every state. To every race it gives broad basis for industrial freedom and foundation for permanent life and progress. In a generation it has lifted Germany to economic and industrial supremacy in Europe.

For a rising race, over 85 per cent of whom are engaged in agricultural and manual tasks, to ignore the value and necessity of such training means in the end economic serfdom and industrial suicide. Fortunate is it for the Negro that several of the best equipped technical and trade schools in the Nation are open to him. More such centres are needed for the growing millions. And this race is honored in a leader who has impressed the educational thought of a nation by his practical application of the principles of industrial education. In the interest of educational progress and practical efficiency, Howard University gives to every student in preparatory and normal courses some discipline in manual training.

But let us emphasize the fact that,

### THOUGH EFFICIENT, INDUSTRIAL TRAINING ALONE IS NOT SUFFICIENT

for the rounded and complete life of any people. It is essential that all men be trained to make a living. It is imperative that men also be trained to make a life. In this age of overmastering material tendencies, there is call for teaching that shall emphasize the principle that a man's life consisteth not in the abundance of things which he possesseth.

The supremacy of mind; the domination of spirit, which alone

can lift the common tasks to the level of the noblest ideals; the call for the liberation of the higher energies of the whole man; the broadest discipline for the exceptional men and women as leaders and helpers of their people in the larger life, must also be emphasized. For this Howard University stands.

If the Negro race is to come to real freedom and true spiritual power and progress; if it is ever to find its place in the Kingdom—which is not mere meat and drink, but righteousness, peace and joy, in holiness of spirit—there

#### MUST BE A BODY OF ELECT MEN AND WOMEN TRAINED

to large knowledge, broad vision and lofty spiritual purpose, who, as teachers and moral leaders, shall lift the standard and lead their people out into the larger life. The upward pull through trained leadership: the character-begetting power of strong personalities; the inspiration to higher ideals, to self-mastery, to efficient service through genuine race leadership, must be recognized. Where there is no vision the people perish. Without such teachers, helpers and leaders, the common school and even the industrial school must fail and the race sink to lower levels. The stream cannot rise above its fountain.

But may this "elect tenth" never forget that

#### EDUCATION INVOLVES OBLIGATION;

that their election is not to privilege alone or to mere place and power above men, but rather to service and sacrifice for downmost man. May they hear the missionary call to the multitudes who sit in darkness of ignorance and low life in the deltas, the cane-brakes and cotton plantations of the South, as well as to the depressed or the more fortunate classes in our cities. Sacrifice moralizes; service redeems a people. Culture held for the sake of culture damns to selfishness, narrowness and impotency. Dante is true to conscience and the nature of things when he pictures those first souls he discovered in hell as men who used their learning and professional skill for selfish ends and not for the helping of the least and lowliest who cried to them.

In this broad spirit chosen men and women of the race may hear that great word of Emerson spoken at Dartmouth College, which George William Curtis declared touched the highest water mark in American eloquence and which now should startle men who often forget the claims of culture, character and service in their mad rush for material gain: "You will hear every day the maxims of a low prudence. You will hear that the first duty is to get land and money, place and name. When you shall say 'as others do, so will I; I renounce, I am sorry for it, my early visions; I must eat the good of the land, and let learning and romantic expectations go until a more convenient season'—then dies the man in you; then once more perish the buds of art, and poetry and science, as they have died already in a thousand thousand men. The hour of that choice is the crisis of your history, and see that you hold yourself fast by the intellect."

To the elect sons of every race, called, it may be to poverty and privation for the high privilege of learning, science and discovery, Emerson cries out, "Why should you renounce your right to traverse the starlit deserts of truth for the premature comforts of an acre, house and barn? Truth also has its roof, and bed and board. Make yourselves necessary to the world, and mankind will give you bread, and if not store of it, yet such as shall not take away your property in all men's possessions, in art, in nature, and in hope."

#### HIGHER TRAINING FOR THE PROFESSIONS

In this spirit should the mission of Howard University to the higher education of a race be conceived and carried out. To such institutions is committed the preparation of the teachers, preachers, physicians, lawyers and moral leaders of a people who, called not to be ministered unto, but to minister, may give their



lives a ransom for many. The College of Arts and Sciences here in the Capital of the Nation, with the libraries, museums and the scientific and other facilities ministering to culture and scholarship, furnishes the finest center for the broadest education as a basis for largest life and the highest professional training of the leaders of a race who number over ten million native born American citizens.

Of unsurpassed importance to the higher life of a race is the equipment of teachers for the schools. The work in ten thousand common and secondary schools is now turned over to colored teachers who, in 1906 numbered 27,747. Within the next decades they are to shape the methods and determine the ideals of these schools with multitudes of young people in training for life. Without trained teachers this segregation means inferior schools. The normal schools available for colored teachers, are few and often inadequate. Therefore the imperative call for a thoroughly equipped College for Teachers here at the center of the Nation, that shall at small cost give the most approved and effective modern training to the teachers of a people.

These teachers form the basis of any true system of education. Never were they so much needed as now. The future of a race is bound up with their preparation and work. Mr. Andrew Carnegie, patriot and philanthropist, who views our national problems with the breadth, acuteness and optimism of a statesman, has said in a recent address that, in view of the six million illiterates in our land, we would better build fewer battleships and put the millions into the education of the vast multitudes of Negroes. He is right. The foes of our Nation are not without, but within. The cost of one less battleship a year, put into schools for whites and blacks in the South, would banish illiteracy from the United States in a single generation.

For forty years strong, brave men,—men with courage equal to their lofty ideals for a race, have builded their thought and life into the professional schools of Howard University. Their graduates are now constructive helpers and healers of their fellow men. These schools were never so crowded. The call for trained men was never so urgent. The demand now is imperative for larger equipment if the urgent needs of a race are to be answered.

The organization, equipment and direction of the great colored denominations with a membership of 2,532,843 and property valued at \$28,157,744 is an achievement without parallel in a race only forty years out of bondage. The minister is yet the center of power. To maintain this leadership and

TO HOLD THE RISING GENERATION TO THE CHURCH,  
ministers of intellectual breadth, clean life and spiritual vision are required.

Here is a School of Theology with no sectarian or denominational tests, interdenominational and evangelical in its work. In this transitional age in the religious and theological world and in the spiritual development of a race, its mission in training ministers to clearer knowledge of the Word, tolerance, breadth and progressive power, as pastors and spiritual teachers of the people, is beyond estimate.

Again here is a race of growing millions that is gaining wealth, founding villages, opening banks, establishing industrial enterprises. It is therefore self-evident that this people must have their legal advisers; that broad-minded skilled lawyers, intent on protecting them in their ignorance, guiding them in their plans and helping them to their rights, must be trained. This is provided for in our excellent School of Law with its long and honorable record of successful work, and which appeals to the confidence and support of those intent on the protection and uplift of their fellowmen.

The School of Medicine opened in 1868, has sent forth 1071 trained



graduates. The high standard and efficiency of this school are acknowledged by the profession. The united terms of service of nine of the senior faculty who are still teaching is over two hundred and sixty years. Their work has affected the physical well being of multitudes in the nation. The courses of study and methods of instruction are abreast of the latest scientific standards.

The completion of the Freedmen's Hospital, for which the University has ceded to the government a valuable park of eleven acres, gives clinical facilities unsurpassed. This is the only large hospital with modern appliances that is open, in a broad way, to the colored physician or student. Northern colleges do not now give him the welcome once cordially extended. While there is one medical student to every three thousand white people, there is but one to every fourteen thousand colored people. Yet the thorough equipment of the colored physician was never so vitally important as now.

#### THE THOROUGH PREPARATION OF THE NEGRO DOCTOR

involves the well being of both races. The solidarity of the races in America in relations and interests is fixed. For weal or woe, the growing millions are bound together. In thousands of communities epidemics and diseases in one race menace all. The fact that consumption mortality in New Orleans is three and one-third times greater for colored than for white, and in St. Louis and Chicago over three times as great, should sound the alarm. For the study of diseases peculiar to the Negro; for the prevention of epidemics that involve all; for the lessening of the frightful mortality of a race, the Negro physician must be trained.

The Negro is a fixture in our democracy. The four millions of yesterday will be the twenty millions in the near to-morrow. The startling word of Kidd in his Social Evolution is significant, "that 999 parts out of the thousand of every man's produce is the result of social inheritance and environment." The Negro is set for the rising or falling of American civilization. If we do not lift him up physically, mentally, morally, he will pull down our common civilization. He is American in birth, spirit, training and ideals. In this is a firm hopeful basis of civilization. Economic efficiency also is involved. He is to furnish the strong hands that must largely do the work in our semitropical south, with imperial resources yet undeveloped. Leaving out the question of humanity and the safeguarding of national health,—on the basis of economic efficiency alone, this great school with over three hundred in training in medicine, dentistry and pharmacy, should make strong appeal for philanthropic support.

The growing segregation of the races, the awakening of a new race consciousness and the forming of independent centers of civic and industrial life for the Negro, emphasize the call for trained men in the professions. Howard University is organized for this work, and calls for largest equipment to carry out its plans for professional training.

Howard University has a body of

#### ALUMNI NUMBERING NEARLY THREE THOUSAND.

The vast majority honor their Alma Mater. Hundreds to-day are in positions where they wield large influence for good. They have justified the founding and work of the University. Were I to speak for them, representing, as they do, the higher life and aspirations of a race, I am sure I could best voice their attitude and their appeal in the great utterance of Secretary Root before the Pan-American Conference:

"We wish for no victories except those of peace. We wish for no territory except our own, and no sovereignty except over ourselves. We wish to increase our prosperity and to grow in wealth and wisdom of spirit; but our conception of the true way to accomplish this is not to pull others down and profit by

their ruin, but to help all friends to a common prosperity and growth that we may all become greater and stronger together.

"Let us pledge ourselves to aid each other in the full performance of our duty to humanity, which the acceptance of the declaration implies, so that in time the weakest and most unfortunate citizens may come to march with equal step by the side of the stronger and more fortunate."

While this may be set forth as your declaration of rights, what shall be your response to the duties of citizenship implied? The strong citizen and patriot will never be continually talking so loud about his rights that he cannot hear the voice of duty and the call to service.

What may the Nation that helped make possible the laying of the firm foundation of Howard University on this height overlooking the Capitol, and that for forty years has fostered it, rightfully expect of its alumni and students? Here alone

#### THE NATION TOUCHES THE EDUCATION OF THE NEGRO,—

a people given by that nation the fearful boon of freedom and dowered with the obligations of citizenship. With the millions wisely devoted to state universities in the South, not one State institution for the higher education of the Negro race is thus maintained. The Representatives therefore from South and North may well unite in the policy of maintaining this central university for the higher training of the teachers and helpers of a race.

But what has the Nation a right to expect of Howard men? I make answer, that they shall realize to the full the meaning of education which is manhood, and shall fulfill the mission of all true education, namely, service.

I have stood with bared head in the splendid Memorial Hall at Harvard University, and in reverent spirit read on marble entablature the names of the sons of Harvard who, at the call of the Nation, counted not their lives dear unto them, but went forth to death that the Union might be saved, and an enslaved race freed. There hangs the portrait of Robert Gould Shaw, consummate flower of New England chivalry, and fruit of her finest culture. St. Gaudens has enshrined in bronze the deathless deed of this incarnation of heroic manhood, who, scorning ease and the delights of culture, in the hour of need, took command of a black regiment. So bravely did he lead those scions of a lowly race that he brought to birth and expression the manhood and courage latent in them, until the whole North, with eyes fixed on the charge at Fort Wagner, could but exclaim, "The colored troops fought nobly!" Bob Shaw, son of Harvard, with unsheathed sword in his brave right hand, died in battle, and with black heroes was buried, for freedom's sake.

Sons of Howard, shall you do less for your race and for the Nation! May you in your task bravely follow him, where,

"Right in the van on the red rampart's slippery swell,  
With hearts that beat a charge, he fell  
Foeward as fits a man;  
But the high soul burns on to light men's feet  
Where death for noble ends makes dying sweet."

Go forth to sacrifice and service in peace, no less glorious than in war, with torch of truth in thy right hand, the knowledge and light of which shall banish darkness and make a people free indeed.



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